A DIRECT ANSWER VNTO

THE SCANDALOVS EXCEPtions, which *Theophilus Higgons* hath lately obiected against *D. Morton.*

In the which there is principally discussed,

Two of the most notorious Obiections vsed by the Romanists, *viz.*

1. *M. Luthers conference with the diuell, and*
2. *The sence of the Article of Christ his descension into hell.*



(Th Morton).

Iob. 31. v. 35. 36.

Though mine aduersaries would write a booke against me, Would I not take it vpon my shoulder, and binde it as a crowne vnto me?

LONDON,
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1609.

TO THE RIGHT HONORABLE RAPH LORD EVRE; LORD PRESIDENT OF the Principalitie, Dominion and marches *of Wales, and Lord Lieutenant of the ſame.*

THe many tokens of that intereſt, which by your fauour (right Honorable) I haue in your fauour, hath thus emboldened me in this little Treatiſe to manifeſt my due acknowledgement of your Lordſhips loue towards me, but much more vnto the truth of Chriſt, which doth ennoble you both in the ſight of Angels and of men. * *Not many nobles*, ſaith the Apoſtle, (but he addeth) *according vnto the fleſh*; that we ſhould not wonder at this defect, but deplore it: for we know that the Spirit of Chriſt which called the faithfull of Theſſalonica * *noble*, becauſe of their diligent ſtudie in the ſacred Scriptures, and zealous inquiſition of the truth of the Goſpell, doth teach vs to eſteeme of all ſuch as the off-ſpring of right Nobilitie, which iſſueth not from *generation* but from *re-*

* 1. Cor. 1. 2.

* Act. 17. 11.

generation, the praiſe and glorie whereof is *not of men, but of God*. My ſpeciall intendment in this dedication (right Honorable) was to giue your Lordſhip notice what kinde of conflicts I am daily to expect, ſeeing that after the aſſault of a *Moderator*, and a *Mitigator*, now one *T. H.* a *Motioner* is ſent to inſult vpon me, vnder a pretence of charging me with falſifications. But how farre my diſpoſition hath bene from this wickedneſſe, I haue preſumed to appeale vnto your Honours experience. What my deſert is, the examination of his particulars will beſt diſcouer, which I referre vnto the equanimity of your Lordſhips cenſure; ſubmitting my ſelfe either vnto the abalienation of your Honorable fauour, or elſe your further approbation of me, according as I ſhalbe found in theſe points innocent or obnoxious. Our Lord Ieſus preſerue your Honour vnto the glorie of his ſauing grace.

Your Lordſhips in all due thankfulneſſe,

TH. MORTON.

To the Reader.

THe ſpeciall occaſion of this Anſwer (Chriſtian Reader) was in thy behalfe, leſt thou ſhouldeſt ſtumble vpon me, as vpon a Falſificator, who profeſſe my ſelfe a publiſher of truth. I haue read my Aduerſarie his pretended Motiues, and haue ſince alſo vnderſtood of his true motions, which occaſioded him to reuolt; and comparing them together, I could not but recken him among the number of that people, who (as hiſtories relate) did firſt execute men, whom they called Malefactors, and then afterward examined their cauſe. For if T. H. had not firſt run out in a paſſion, and afterwards deuiſed pretext of Reaſons, which he calleth his Motiues, the law of charitie and of humanitie would haue chalenged him to haue conſulted with thoſe Authors whom he doth impugne, with whom the Mottoner did then ſtand in the termes of brotherhood. As for my ſelfe, I perceiue he hath read my Apologie, in which there are many hundreds of teſtimonies alledged out of the Romiſh writers, wherein they are found to contradict one another almoſt in euery queſtion, and to conuince their owne men of manifeſt ſlaunders againſt Proteſtants, and almoſt in euery Article to iuſtifie the grounds of our Religion: out of all which M. Higgons hath ſingled out onely fiue, which (it may ſeeme) he thought to be more ſingularly falſe then

any other s. These haue I examined, and after due triall am now prouoked to expostulate the matter with my Aduersarie, as Iacob *did with* Laban, *saying:* *What haue I trespassed, what haue I offended, that thou hast pursued after me? Seeing thou hast searched all my stuffe, what hast thou found (*suffer me to change a word*) to charge me withall?* Put it here before thy brethren and mine (*either Protestants or Romanists*) that they may iudge betweene vs both. *I can say no more, but laying open the parcels, wish that the* Brethren of both sides *would iudge betweene vs: & both are in some sort chargible hereunto, not onely by my Aduersaries chalenge, who intitleth this part of his booke thus,* Trie before you trust; *but much more by the Apostles authoritie, exhorting all men (concerning things of this nature) to* * Trie all things, *and* to keepe that which is good. *The Lord* Iesus *blesse vs, and by his preuenting Grace prepare vs alwaies for a comfortable appearance before him in the great day of* Triall.

* Gen. 31. v. 36. 37.

* 1. Thess. 5. 21.

Thy friend and seruant in Christ Iesus,

TH. MORTON.

A DIRECT ANSWER VNTO THE SCANDALOVS EXCEPTIONS WHICH *Theophilus Higgons* hath lately obiected against *D. Morton.*

Theoph: Higgons.

THE PREFACE.

IF you consider the [a] *deliberation* of D. MORTON *in the contexture of his* APOLOGY, *or his* [b] *pretended sinceritie therein, it may seeme very strange, that this worke, which was borne after so long trauell, should be surcharged with impertinent trifles, or subtile colluſiõs, or malicious vntruthes.*

[a] See before pag. 147.
[b] Ibid. & pag. 99.

The Answer.

I doubt not but my *sincerity* will indeed *seeme strange* vnto any that shall consider aright with what insinceritie and impietie it is impugned.

T. H.

For which reſpects, [c] Iames Gretzer (*a verie noble author*) *hath exorned it with a speciall encomion: viz.* Hoc opus, &c. *This censure, because it proceedeth from an aduerſarie* (and a IESVITE *also; with whoſe order, it pleaſeth* D. Morton *to contend more eminently, then with any other*) *may peraduenture seeme vniuſt; but yet the equitie of it, or credibilitie* (at the leaſt) *may*

[c] Defens. Bellarm. pag. 435.

may appeare vnto you by the ſequele, which, being a part, doth deliuerate the condition and qualitie of the whole.

The Anſwer.

I cannot enuie *Iames Gretzer* your exornation, of a *very noble*, if you adde, *Rayler*: for although I haue ſeene many Doctors, yet neuer read I of any other that was profeſſor in that kinde; whoſe onely phraſes and emblemes of vnciuill Rhetoricke vſed againſt learned Proteſtants, in that one booke here cited by you, I haue ſeene collected into ſuch a ſwelling bulke, as may bewray that your *noble Author* in writing it, laboured of a tympanie; which ſince hath bene ſo skilfully vented by the reaſons of a learned [a] Proteſtant, that we ſtand in good hope of his better temper hereafter. Concerning whoſe cenſure of me, you haue ſaid in my behalfe, that *it proceedeth from an Aduerſarie*, whom my ſelfe might haue incountred with by the teſtimony of a friend, euen of his own Nation, [b] *Omnes diabolo, qui hîc ſunt, &c.* but I abhorre this folly. Yet I wiſh that I had bene ſo much beholdē vnto you, *M. Higgons*, as to haue examined the particular exceptiōs which *Iames Gretzer* hath taken againſt me, & to haue noted any one thing, wherin I haue bene iuſtly charged of ſubtle *colluſion*, or of *malicious vntruths*. I ſhould thinke that you were vnwilling to do me this diſgrace, but that I find by your practiſe how now adhering vnto them, who hold it a Catholicisme to brand me with only an imaginarie imputation, you haue honoured your *noble Author* by your imitation of him: and yet proceede, and challenge beliefe.

a *Sibrandus Lubbertus* in his Replication againſt that cited booke of Gretzer.

b The ſame *Lubbertus* with his own hand.

T. H.

Beleeue me, Sir, that I write this out of my certaine experience, not prouoked by any perſonall diſlike of the Author himſelfe (for I may freely ſay with the Apoſtle; Galat. 4. 12. *he hath not hurt me at all,) but moued thereunto by tender compaſſion of your eſtate, and*

others,

others, lending your credit vnto them, who pay you with falshood, and build vp their fortunes in the ruine of your soules.

The Answer.

I easily beleeue that I haue done you *no hurt*: therefore if I shall be wronged by you, the lesse will be my hurt, but the greater my iniurie, as is this wherein I am charged to build vp my *fortunes with the ruine of mens soules*. Fortunes? (M. Higgons,) aduise with S. c Augustine concerning the lawfull vse of the word *Fortune* in Christianitie; and further consider whether the Romane Clergie, or the ministerie among the Protestants are, in regard of worldly interests (to requite you with your owne) more *fortunate*: and then conferre you with your selfe, whether this *fortune* was not the chiefe *motiue* to him, of whom the Apostle said, * *Demas hath forsaken me*. As for me, I am sure there is nothing so deare vnto me in this life, which I shall not willingly lay downe at the Apostles feete; neuer entertaining any portion in this profession further then the religion it selfe shall be found iustifiable by the Apostles doctrine. But to the matter: You professe to speake nothing but vpon *certaine experience*: This, I confesse, is a wise Mistresse, I desire to heare what she will say.

c Dixi quidē hoc, verumtamen pœnitet me sic illic nominasse fortunam, cū videam homines habere in pessima cōsuetudine; & vbi dici debet, hoc Deus voluit: dicere, hoc voluit fortuna. *Augustinus Retract. li. 1. ca. 1.*

* 2 *Tim.* 4. 10.

T. H.

CHAP. I.

D. *Marions* vntruth in his defence of LVTHER, and CALVIN.

§. 1. *How* D. Morton *diuerteth the scandall of the* Diuels *dispute with* Luther *against the Masse.*

I *will not handle this controuersie now: wherefore I come vn-*to D. Morton, *who expediting the same in fiue questions,*

proposeth

propoſed to this in the third place, viz. Ought the MASSE to ſeeme HOLY, becauſe the Diuell did reprehend it? *He anſwereth*; no: *and yeeldeth this reaſon of his deniall.* Apud * Surium liquet, DIABOLVM in ſpecie Angelica apparuiſſe, & ſtatim Abbatem, vt MISSAM CELEBRARET, HORTABATVR. *Do you ſee how the infernall ſerpent doth implicate, and wind himſelfe? He obiecteth the* MASSE *vnto* Luther *as a thing execrable, and odious vnto God; the ſame* [*Diuell*] *endeuoreth to allure the Abbot vnto it, as it were to kiſſe Gods deareſt daughter. Therefore,* the MASSE is no more to be accounted HOLY becauſe Satan ſeemed to reprehend it, then it is to be accounted EXECRABLE, becauſe he ſeemed to allow it. *And thus the one may componderate with the other; the Diuell is alwaies a knaue.*

* Del'rius, Ieſuit. *lib. 4. de Magia, cap. 1. q. 3. §. 5*

4 *But,* do you ſee how this glorious Doctor doth implicate, and wind himſelfe? *Before I go any further, I muſt put you in mind of his proteſtation; viz. I may call God to be witneſſe, and reuenger againſt my ſoule,* ſi ſciens fallo. *Againe, you may perceiue here, that he cannot poſsibly deriue the cauſe of his errour vpon the weakneſſe of his memorie; for he is very exact in his quotation of* booke, chapter, queſtion, ſection: *and therefore you will ſee, that I had iuſt cauſe to charge him with* malicious vntruth, *when you haue examined the Authors diſcourſe, which he hath mangled by a rare deprauation. For thus writeth his Author:* Item DIABOLI reuelatio cenſenda eſt, ſi ſuadeat aliqua contra Canones, vel conſtitutiones, vel regulas, vel alia præcepta maiorum. Hoc indicio B. Simeon, Monachus Treuerenſis, eum deprehendit. Narratur hiſtoria ab * Euerwino Abbate. In verticem montis Sinai iuſſu ſuperiorum cùm miſſus fuiſſet, ibi habitaturus; nocturnis horis illi ſpecie Angelicâ Dæmon apparuit, &, vt Miſſam celebret, hortatur. Ipſe, nec plane dormiens, nec perfectè vigilans, contradicit; non debere SINE PRESBYTERII ORDINE hoc miniſterium implere. Contrà, inimicus inſtat, ſe Dei legatum eſſe, Chriſtum hoc velle, nec decere ſanctum locum miniſterio tali diutiùs priuari. Renitentem ergo, & contradicentem, adiuncto

* Apud *Surium.* 1. Iunij.

NOTA.

iuncto sibi consortio alterius Dæmonis, de lectulo educunt, ante altare iam vigilantem statuunt, albâ induunt, de stolâ vtrimque altercantur, hostis more presbyteri, Simeon more diaconi contendebat sibi imponi debere. Tandem Dei famulus, ad se reuersus, virtute orationis, & signo Crucis inimicum repellit, secq; delusum ingemiscit.

5 *This is the narration of* Delrius, *concerning this matter. And now (all circumstances duly weighed) I dare be bold to say, that, if* D. Morton *himselfe, or any other in his behalfe, can cleare this corruption from the first imputation of* voluntarie, knowne, resolued, determinate malice, *then the* infernall Serpent (*as he speaketh*) *did neuer tell a lie, for which he, or they, may not likewise extort some colourable defence.*

The Answer, relating the whole dispute.

ALthough you *will not handle this Controuersie* now, yet giue me leaue to report what I haue alreadie handled in that Chapter, wherein you insist. First were produced the Romish Authors, as namely, *Bellarmine, Feu-ardentius, Gregory de Valent. Coster,* and *Serarius*, who all vrgently and violently obiect against *Luther*, that his Religion was receiued from the Diuell. And did not the Pharisees vpbraid our Sauiour, saying, that his vertue of Miracles came from the *power of* [d] *Belzebub Prince of Diuels?* wherefore, this taxation gaue me occasion seriously to enquire into *Luthers* confession hereof, with a purpose, that if any such thing should sensibly appeare vnto me, then vtterly to abhorre his name, and suspect all his doctrine. For the manifestation of this matter, I examined all circumstances by sixe Interrogatories; and supposing the conference had bene personall, and not (as it may be thought) onely imaginarie, I thus propounded

d Luke. 11.15.

The first Interrogatorie.

Whether it be dammable in Luther to conferre with the Di-

e *Matth.* 4. *still?* The truth is, *No*, because both Christ had a e Colloquie with the diuell, and many other then (in the opinion of our Aduersaries, godly) haue done the like, as their Legends, and this Del-rio and other Iesuits do copiously shew.

The second Interrogatorie.

Whether Luther did not acknowledge the Diuell to be a lier? This was satisfied from Luthers owne speech: *As though* (saith he) *I were ignorant that the Diuell is a lier, except you Papists had instructed me.* So farre was it from him to entertaine the counsell of the Diuell as an Oracle of truth.

The third Interrogatorie.

Whether the Masse be therefore to be esteemed as holy, because the Diuell did reprehend it? I answered, *No*, because then may we as well say, that the Masse is naught, because the Diuell did allow it: which I endeuoured to proue from that testimonie of *Del-rio*, whereupon *M. Higgons* hath so youthfully insulted, and whereunto I shall presently returne him (I doubt not) a satisfiable answer.

The fourth Interrogatorie.

Whether whatsoeuer the Diuell speaketh be therefore to be indeed diuelish, because it proceedeth from the Diuell? This was determined from the confessions of their owne Iesuits, viz. that *although the Diuell be the Father of lies, yet doth he tell some truth.* Which is proued by Scripture, where he is noted to haue cried out, saying vnto Christ, f *What haue I to do with thee, Iesus, thou sonne of the Almightie?* and therein to haue confessed two Articles of Christian faith, euen the *humanitie* and *diuinitie* of Christ.

f *Luc.* 8. 28.
g *The Iesuit Tollet vpon that place.*

The fifth Interrogatorie.

Whether Satan in his Conference obiected any Argument against

against priuate Masse, which is not a certaine & confessed truth? The points were these: First, that *the Sacrament of the Eucharist is to be administred in both kinds, bread and wine.* Next, that *it is no Coommunion, wherein onely the Priest doth communicate.* Lastly, that *the action of the Sacrifice of the true Masse, is the Annunciation of Christs death.* Which were partly proued, by the confessions of our Aduersaries, to accord with Christs institution, and might also be as easily confirmed by the consent of the best antiquitie. But what said *Luther* to all this? He sheweth that the Diuell is the most subtle lier, euen then when he speaketh truth: as for example, in striking the heart of Iudas with that direfull thought, *I haue betraied the innocent bloud*; *this* (saith Luther) *Iudas could not denie*, (for it was too true a truth:) *but the lie of the Diuell was this; Therefore must thou, O Iudas, despaire of the grace of God. Therefore brother Papist* (saith Luther) *the Diuell doth not lie when he accuseth a man, for he bringeth with him two inconuincible witnesses, euen Gods law & mans conscience.* The truth of which Assertion euerie conscience of man will readily confesse. Now followeth

The last Interrogatorie.

Whether Luther in that conflict did conquer the Diuels temptation, or no? This needed none other answer then Luthers owne Application. *So* (saith he) *I cannot denie but that I haue sinned*, (meaning in celebrating priuate Masse, contrarie vnto Christs holy institution) *but the diuell doth herein lie in tempting me to despaire with Cain. I confessed indeed, euē before the Diuell, that I had sinned with Iudas; but I turne my selfe vnto Christ with Peter, I call vpon Christ, I beleeue in Christ, who hath condemned all horrible damnation, and blotted out my sinne with his bloud; wherof I doubt not, for to this end I haue receiued the Sacraments, his seales of grace.* Which combat with the Diuell, I shewed how semblable it was vnto S. Bernards case, of whom we reade, that [h] *in the fierce conflict which he had with the Dinell,* (tempting him to despaire)

h *Author vita S. Bernardi l. 1. cap. 12.*

paire:) *I confesse* (saith he) *that I am vnworthie, neither can I by my merits obtaine the kingdome of heauen: but Christ my Lord doth possesse it by a double right, the one is by inheritance from the Father, the other by the merit of his owne passion: he is contented with the one, and the other doth he impart vnto me.* This being my discourse, whereby their ordinarie slander against *Luther* was sponged out, none neede to maruell why *M. Higgons* forbare to *handle* this controuersie, and choose rather to scratch me by the face, by an imputation of *voluntarie, knowne* (M. Higgons wanted not his Inkehorne) *resolued, determinate malice.* But I come to

The Iustification of my selfe.

That which belonged vnto me to proue, was, that the Diuel doth sometime exhort vnto good, although with a wicked intent: which, as our Aduersaries will easily grant, may be confirmed by his commendation of [i] *chastitie*, and by innumerable other examples. But because the Obiection made against *Luther* was concerning the Masse, therefore did I endeuour to giue instance in the like example, & happened vpon that sentence out of *Del'rio* the Iesuit, which I my selfe afterwards did discerne, and in print in the end of my second part of Apology did plainely [k] acknowledge to haue bene much mistaken, acquainting my Reader therewith: and therefore repaired that breach with another example out of the same Author in this manner: *I will shew you* (saith the Iesuite Del'rio) *an example worthie your memorie, wherein notwithstanding this is to be marueled, that a Diuell did command one to buy a bell, and to bestow it vpon a poore Church, whereby the faithfull might euery Sunday be called vnto Diuine Seruice.* By this confession I fortified my former consequence, thus: If the Masse must be therefore accounted sacred, because the Diuel did reprehend it, then must it likewise be iudged to be sacrilegious, because the Diuell doth prouide meanes to call men vnto it. Hereby manifesting how pitifully our Aduersaries are deluded, who

i Alteri item Dæmon apparuit imagine B. Vrsulæ, crucis vexillũ præferens, cum multarum virginũ comitatu, atque ita locutus est: Videt Deus amatq; istud tuum tuendæ pudicitiæ studium &c. Del'rio. Tom. 2. l. 4. c. 1. q. 3. sect. 5.

k Animaduers. in lib. 2. cap. 21

who will not discerne the Diuels subtilty, which is alwaies to speake, *aut falsum, aut ad falsum*, that is, *either to teach that which is false, or else a truth but with a false intent*. The thing he deliuereth is often most true, and truth (as their Iesuite [1] confesseth) is originally from the the holy Ghost, whosoeuer be the preacher: but his conclusion, Ergo thou must kil, or steale, or despaire &c. is alwaies the daughter of him who is the father of lies. What remaineth but

[1] Scrupulo'us est, qui ex prophanis authoribus nihil audet mutuari, cùm omnis veritas à quocumque dicatur, à spiritu Sancto dicatur. *Salmeron Iesuit. Comm. in Tit. 1. Pag. 626 Tom. 15.*

The guilt of my Accuser.

Tell me now you that professe to speake out of *certaine experience*, and yet confesse that I haue *exactly quoted the booke, chapter, question, section* of this testimonie, whether you euer knew in all your *experience* any *voluntary corrupter* (especially being compassed about with so many left-eyed Aduersaries) to haue directly pointed at the place, where his corruption might be certainly found out? and then note me for a man *voluntarily and resoluedly false*.

Secondly, whether any *determinately malicious* could euer be induced to acknowledge (as I did) his errour, before he were publikely conuicted.

Thirdly, whether he can call the answer *resoluedly false* in me, who could haue confirmed the same conclusion, viz. that the *Diuell will acknowledge some good*, * both by other, and also by the same Author *Delrio*, in the same story, from an example of the same kind.

* *See a little after.*

I would adde a fourth, whether *M. Higgons* read not that my satisfaction in my *Animaduersions*, & so with mine owne heiffer would maliciously plough vpon my backe. But I will not gall his conscience. God forgiue him his wrong.

Although this his former precipitancie might moue me to pitie his indiscretion, yet the last clause of his sentence deserued a smile, when he saith, that *Except this be a resolued and determinate malice, then the infernall serpent did neuer tell a lie* (saith he) *for which he or they may not extort some colourable defence*. Hereby necessarily imagining, that there may

may possibly be a lie, which wanteth all colour of defence. Which indeed is most true amongst all faithfull Professors of Christ, but cannot hold firme in that sect, which defendeth an *Æquivocation* by a *mentall reseruation*: for say (good *M. Higgons* in your humanitie,) if I should haue bene so graceless, as in alledging that misconceiued testimonie taken out of *Del'rio*, to haue vsed a mentall reseruation, as thus; *so saith Del'rio* —— *for ought you shall know*, had I lied, or no? If I had not, how can you accuse me of lying? but if, notwithstãding the mental reseruatiõ, I had lied, then accursed be your newly deuised Art of lying, which is so notably diuellish, that as long as it is defended, it shal be impossible for any to giue the Diuel the lie, seeing that he is taught by you to answer, *I lied not, because I did æquivocate*.

T. H.

6 *Finally, doth* D. Morton *beleeue that this historie is* true, *or doth he repute it to be* false? *If* false; *why doth he vrge it? If* true; *then he must remember, that there is some efficacie in* the signe of the Crosse, *to terrifie his* infernall Serpent. If he say with *Brentius, that* the Diuell doth flie it in subtiltie, to draw men into superstition, *I answer, that Pagans, and Protestants do symbolize as well in this deuise, as in many others. For when* Iulian *admired to see, that the Diuels fled away at the signe of the Crosse, the Magitian answered, oh Sir*; it was not for any feare of that signe, but for detestation of your fact.

Theodoret. hist. l. 3. c. 3.

The Answer.

I am perswaded he thinketh that by this Dilemma he hath posed me: but I answer, that although I can allow many reports of *Del'rio* no better then I can do this storie of *S. Dunstane*, whõ he beleeueth to haue[m] *catched the Diuell by the nose with a paire of pincers*, (for I maruel what metall his *nose*, and the *pincers* were of;) yet do I thinke

m Lasciuâ formâ & motu eundem (Dæmonem) cognouit sanctus Dunstanus, & ignito forcipe arrepto, eius naso lepidè irrisit. Teste Osberto Cantuariẽsi. *Del'rio Iesuit. disq. Magic. Tom. 2. li. 4. ca. 1. q. 2. sect. 5.*

that

that this other of the croſſe might be true: but ſo, as that in repelling his conſequence I ſhall appeare to be neither Iulianiſt, nor Papiſt, that is, neither profane nor ſuperſtitious. For it may be obſerued, that in the daies of *Iulian* the Croſſe was vſed in ſuch caſes by holy men in, at leaſt, a ſecret inuocation of *Chriſt crucified* (whom that wicked Apoſtate contemned:) but not (as the Papiſts do) by attributing (to vſe *M. Higgons* word,) *an efficacie* or vertue to the Croſſe it ſelfe, as though the Diuell could not poſſibly endure it. Which bringeth into my remembrance a ſtorie which *Banks* told me at *Franck-ford*, from his own experience in *France* among the Capuchins, by whom he was brought into ſuſpition of Magicke, becauſe of the ſtrange feats which his horſe *Morocco* plaied (as I take it) at *Orleance*: where he, to redeeme his credit, promiſed to manifeſt to the world that his horſe was nothing leſſe then a Diuell. To this end he commanded his horſe to ſeeke out one in the preaſſe of the people, who had a crucifixe on his hat; which done, he bad him kneele downe vnto it; & not this onely, but alſo to riſe vp againe, and to kiſſe it. And now (Gentlemen quoth he) I thinke my horſe hath acquitted both me, and himſelfe; and ſo his Aduerſaries reſted ſatisfied: conceauing (as it might ſeeme) that the Diuell had no power to come neare the Croſſe.

If M. Higgons be become a man of the ſame faith, to aſcribe vnto the very ſigne ſuch an efficacie, let him ſuffer me to ſpurre him with a queſtion. The fore-named Ieſuit *Delrio* telleth vs of the [n] *Apparitiõ of a Diuell vnto an holy Virgin, in the forme of S. Vrſula, carying a crucifixe before him, and accompanied with a traine of other Diuels, repreſenting Virgins: But ſhe ſuſpecting ſome deluſion, If (ſaith ſhe) you haue any meſſage from God, then worſhip theſe holy Relicks, which are about my necke.* What then? *Then, for I ſhall tell you a maruell* (ſaith Del'rio) *thoſe infernall hagges proſtrated themſelues in worſhip of thoſe holy Relicks.* Now then, *M. Higgons*, either you beleeue that this Apparition was true, or not; if you thinke it poſſible that the Diuell did *carie a crucifixe*, and *kiſſe holy*

n Alteri item Dæmon ſe noctu oſtendit, imagine B. Vrſulę crucis vexillum præferens, &c. Idē *Tom.* 2. *l.* 4. *c.* 1. *q.* 3. *ſect.* 5. *Paulò poſt.* Illa, quod ſi Dei Legatione fungimini, has ſanctorũ reliquias (habebat alligatas ad colliũ) veneramini. Mirum dictu, procubuerũt in genua laruæ venerabũdæ. *Del'rio Tom.* 1. *lib.* 2. *q.* 27. *ſect.* 2.

relicks, then why may he not be ſaid ſometimes to *vſe*, or *flie* it in ſubtelties? or how ſhall the Diuel be thought altogether to *feare* the verie *ſigne*? And if you anſwer, that the ſtorie cannot be true, then muſt you neceſſarily ſtumble vpon *Del rio*, and by acknowledgement of his fabulous booke, returne backe againe, at leaſt, one ſteppe from Babylon.

T. H.

§. 2. *How* D. Morton *defendeth* Caluin *from the note of* Iouinianiſme.

1 *Amongſt ſundrie errours of* Iouinian (*a Father of Proteſtants; whence* * Luther *ſaith, that* Hierome *wrote* „ *peſtilent bookes againſt* Iouinian, *but he, at that time, had more* „ *learning and iudgement in his little finger, then* Hierome *in all* „ *his bodie*) *this was one*; A man cannot ſinne after baptiſme, if he were truly baptized: *that is to ſay*, if he truly receiued faith, and grace. *This errour is imputed by* * Bellarmine *vnto* Caluin; *and the reaſon is, becauſe* Caluin *teacheth, that* true faith (*which, in his opinion, is inſeparable from grace,*) can neuer be loſt. *For though* Caluin *doth not, by way of poſition, defend, that* a faithfull man cannot ſinne, *yet the queſtion is now, whether it follow out of the aforeſaid principle, by way of neceſſarie deduction.* Bellarmine *affirmeth it*, * D. Morton *denieth it*; *and pretendeth, that this* Iouinianiſme *may be imputed as well vnto* Auguſtine *or* Campian, *as vnto* Caluin.

* *Lor. com. Luth. part. 4. pag. 44.*

* *De notis Eccleſ. cap 9.*

* *Part. 1. li. 1. cap. 34.*

2 *The ſentence which he produceth out of* * S. Auguſtine, *is this.* Horum fides, quæ per dilectionem operatur, aut omnino non deficit, aut reparatur, priuſquàm hæc vita finiatur. *I grant that* S. Auguſtine *ſaith ſo*; *but what is this vnto* Caluin? *For firſt*, S. Auguſtine *doth not teach, that faith cannot be ſeuered from grace. Secondly, he doth not affirme, that a man can neuer fall from faith, or grace. Thirdly, he doth*

* *De corrept. & grat. cap. 7.*

not

not teach, that onely the elect can haue these gifts, but he sheweth the contrarie *in that place; & who knoweth not that many haue lost both faith, and grace? Lastly,* S. Augustine *doth there distinguish betwixt the* elect, *&* reprobate; *& teacheth that* the faith of *elect, which worketh by Charitie, either doth not faile at all; or if it do [as sometimes it doth] yet it is repaired againe, before their departure; but in the reprobate, the case is verie different; for they may haue faith, and grace, but faith and grace endure not in them with* perseuerance, *a gift proper onely vnto the elect.*

* Horum sides &c. that is spoken of the elect.

3 *Wherfore, there is no correspondencie betwixt* S. Augustine and *Caluin in this point. For* Caluin *annexing grace inseparably vnto faith, and anerring, that faith can* neuer *be lost; must ineuitably thence inferre, that a faithfull man doth* neuer *lose grace also, and consequently he doth neuer sinne* mortally, *because a mortall sinne excludeth * grace from the soule.*

* Grace inherent.

4 *The sentence of* ¶ Campian *is cited in these words:* Nisi Diui è cœlo deturbentur, cadere ego nunquam potero; *and here your Doctor pretendeth that* Campian, *euen as* Caluin *himselfe, did beleeue constantly, that he could* neuer fall from faith, *but was certaine of his saluation. Which if it were so, then iudge of the soundnesse of your Diuinitie, according to the principles whereof,* Campian, *a resolute Papist and opposite vnto your Religion, might be infallibly secure of his saluation: and the like all sectaries may (as many do) apply vnto themselues with a supposed certaintie of perseuerance. But as* F. Campian *doth * elsewhere particularly reproue this conceit, and taxeth your* Caluin *precisely for the same, so in* ¶ *this place he is farre from that imagination, howsoeuer it pleaseth* D. Morton *to propose his words by the halfe, and to peruert his meaning in the whole. For that blessed Martyr hauing yeelded a reason of his confidence (which he deriueth from* all kinds of witnesses *in heauen, earth, and hell it selfe)* non diffiteor, *(saith he)* animatus sum, & incensus ad conflictum; IN QVO, nisi Diui de cœlo deturbentur, & superbus Lucifer cœlum recuperet, cadere nunquam potero.

¶ Rat. 10.

* Rat. 8. Age, somniet hoc: sed vnde &c. post medium.

¶ In the conclusion of his tenth Reason.

5 *Now I remit me vnto your ingenuitie, and conscience,*

whether D. Morton *did not with voluntarie, and determinate malice (as I said before) abridge the sentence, and violate the intention of* Campian, *to deceiue the Reader, with, and against his knowledge. For what doth* F. Campian *affirme? but only this; since I haue these testimonies of my religion, it is not possible that, relying thereupon, I should euer* causâ cadere, *be vanquished in that combat which I do seriously desire.*

Cæcus fallit.

6 *This may be a sufficient instruction for you; and by it alone, you may perceiue, whether his heart be single, and syncere in his impugnation of the* Catholicke *faith; which he labourath to extinguish by these miserable inuentions. But it will flourish much more, euen for his sake. God, of his infinite mercie, will either mollifie his affection, or cohibite his purpose. And now (kind Master S.) I might ease my selfe, and you from any more paine in this kind, if one more vast vntruth thē all the rest, did not cōpell me to proceed yet a little farther; the matter being of great importance, and for many respects, not to be passed ouer in silence.*

The Answer.

I wish to breath onely so long as that the *Catholicke faith may flourish* by me. As for my Affections, I thanke God, they are such, that if I had a window in my heart, I would open it for *M. Higgons*, or any Aduersarie to looke in and see as much as I can my selfe; and then, am I sure, they could not iudge me either deceitfull, or malicious. But to the point, first,

The state of the question, shewing the slander which Cardinall Bellarmine committeth against Caluin.

The first heresie of Iouinian is, (saith the Cardinall) *that man cannot sinne after Baptisme: which is the heresie of Caluin, who saith that true faith can neuer be lost.* The falshood of this accusation is not obscurely ° cōuinced by the Iesuit Maldonate, who discussing that heresie, durst not impute it vnto *Caluin*: secondly, by *Caluins* P acknowledged sentences, wherein he requireth repentance as necessary in all that

° For he redoubleth his blowes vpon Caluin almost in euery chapter.

P *Apolog. part.* 1 *lib.* 1 *ca.* 42.

that haue bene baptized, that they may be iuſtified. But *M. Higgons* would couer the Cardinals nakedneſſe with a mantle of *Deduction*, thus: *Becauſe Caluin annexeth grace inſeparably vnto faith, and anerreth that faith can neuer be loſt, it muſt inenitably inferre, that a faithfull man doth neuer loſe grace alſo, and conſequently doth neuer ſinne mortally, becauſe a mortall ſinne doth exclude grace from the ſoule.* This *M. Higgons* his Inference telleth me that he was neuer yet rightly catechized in the rudiments of faith: which I muſt be perſwaded of, vntill he make this conſequence good, *A man cannot loſe a iuſtifying faith after Baptiſme: Ergo he cannot ſin after Baptiſme.* Can this be enforced either from the doctrine of *Caluin*, or elſe of all the Romaniſts? *Caluin* teacheth that the iuſtified mans good actions are polluted with ſinne, and ſome of the Romaniſts haue acknowledged, in effect, as much (as I there q proued;) whom their Ieſuite confeſſeth to haue bene r *graue and godly Catholicke Doctors, who taught that all ſinnes are in their nature mortall, albeit thoſe ſinnes which are called veniall, by the mercy of God, do not diſſolue the fauour of God:* but may conſiſt together with inherent Grace, *as not imputed vnto vs for our eternall puniſhment.* Here we ſee ſinnes in their nature mortall, and iuſtifying Grace to be coincident in one man after Baptiſme. But what need we any longer diſpute? let *M. Higgons*, or any other man ſhew where any Romaniſt (except *Bellarmine*) laid vnto *Caluins* charge this hereſie of *Iouinian*, which is thus expreſſed by ſ Alphonſus à Caſtro: *Iouinian held that a man, who once was iuſtified by Grace, could not ſinne any more.* But *Caluin* taught ſuch a faith, which after Baptiſme obtaineth remiſſion of ſinne. After, Alphonſus maketh the hereſie of the *Begwardi* to be neare of kin to the former errours of Iouinian, who taught, that *A man may attaine vnto that perfection in this life, that he cannot ſinne.* Hath Caluin any alliance with this hereticke? But I am chargeable to yeeld

q *Both by Vega and Lindan: ſee the Apologie.*

r Cæterùm ex doctioribus Catholicis nõnulli graues etiã & pij aliã ſententiã improbabilẽ ſecuti ſunt: dicunt enim differentiã venialis & mortalis peccati nõ naſci ex natura ipſa operationũ, ſed ex lege dei ita ſtatuẽte, vt hoc ſit veniale, illud verò mortale. Quam opinionem docuerunt Gerſon, — Almaynus, — Roſſenſis, — qui omnes contra Caluinũ docẽt eſſe aliqua peccata venialia, quę Dei amicitiã non diſſoluunt; & alia mortalia, quæ iuſtitiam Dei omninò tollunt: hanc tamen differentiam in Dei voluntatem & ſtatutum ita reuocant, vt cùm aliàs omnia peccata à ſe mortalia eſſent, ſolâ Dei miſericordiâ ad æternam pœnam non imputentur. *Vaſquez Teſ. Tom. 1. diſp. 142. cap. 1.*

ſ *Hæreſ. lib. 12. Tit. Peccatum.*

After that I had infringed the conſequence, which Bellarmine inferred vpon Caluins Aſſertion, it belonged vnto me onely to maintaine the termes of Caluin his propoſition, viz. *True faith cannot be loſt.* And doth not S. Auguſtine ſo diſtinguiſh, as ſuppoſing that *ſome mens faith either doth not faile at all, or not finally?* and yet he neuer doubted but that the moſt perfect man is guiltie of ſinne, as his own [t] confeſſion doth at large demonſtrate. Which is all that concerned me to proue, whereby to acquit *Caluin* from the imputation of the hereſie of *Iouinian*, who *without* all [u] diſtinction of ſinne ſaid, that *the once baptized, could neuer after ſinne.*

That which he obiecteth out of the teſtimonie of *M. Campian*, is ſo ſilly a flie, that this his ſo greedie catching at it argueth, that my Aduerſarie is not of the Eagles kind. It is true that *M. Campian* meant that he ſhould not fall in his cauſe; but doth not *M. Higgons* ſee in that teſtimonie an *Ego?* [*I* (ſaith he) *ſhall neuer fall*;] which might giue me an apprehenſion of his perſonall conſtancie in his cauſe: which ſounded to me like the voice of S. Peter, ſaying, *Maſter, though all forſake thee, yet will not I.* For I did not imagine that *M. Campians* owne defence could conſiſt without a defender, or that his confidence in the maintenance of the cauſe of Faith had not bene founded vpon an aſſurance of his owne perſeuerance in Faith. And other vnderſtāding hereof then this (if there be any truth in me) I had none: ſo farre was I from *violating his intention.*

t *Auguſt. in Pſal. 142.* Nō iuſtificabitur omnis viuens: Fortè iuſtificare poteſt ſe coram ſe, non coram te: Quomodo coram ſe? ſibi placens, tibi diſpliciens: Noli ergo intrare mecum in iudicium Domine, quā tumlibet rectus mihi videar: produc is tu de theſauro tuo regulam, coaptas me ad eam, & prauus inuenior: ad te cum reſpicio, nihil aliud meum quàm peccatū inuenio: nolo tecum habere cauſam, vt ego proponā iuſtitiā meam, & tu conuincas iniquitatem meam; commemorate iuſtitias veſtras, ego noui facinora veſtra, inquit Dominus. *Idem Confeſſ. lib. 9. cap. 13.*

u *For the words of Alphonſus de Caſtro, hæreſ. 8. Tit. Peccatum, are theſe*: Auguſtine imputed vnto Iouinian this hereſie, that he taught all ſinnes to be equall.

CHAP.

T. H.

CHAP. II.

D. Mortons vntruth concerning the Article of *Christ his descent into Hell.*

§. 1. *The necessitie, and weight of this Article.*

1 *Amongst sundrie difficulties, which did sometimes afflict my conscience, when I was a brother of your societie, this was not the least, viz.* What is that, which doth properly, and entirely make a man to be a member of your Church, *so that, precisely, for defect thereof, he ceaseth absolutely from being of that communion?*

The Answerer.

What is the matter?

T. H.

2 *This position (with me) is an impregnable bulwarke of my Religion: viz.* Whosoeuer doth pertinaciously reiect any point of faith (accepted by publike consent of the CATHOLICKE Church) he is an HERETICKE, and no member of her communion. *For which consideration, I am as tenderly affected in this article, as in any other of my Creede, esteeming my selfe obliged thereunto for* two *respects.* FIRST, *because the essentiall truth thereof, is clearely reuealed vnto me by God, both in his* word written; *and by* Apostolicall Tradition. *In his* word written; *for what can be more perspicuous, then this saying?* * Thou wilt not leaue my soule in hel, &c. By Apostolicall Tradition; *for what can be more plaine, then this Article?* He descended in hell. * *Act.* 2. 27.

3 SECONDLY; *I am moued by the authoritie of the Church*

* Epist. 99. * Tract 78. in Ioh.

„ *Church. For* who (*saith* * Augustine) denieth that Christ
„ descended into hell, vnlesse he be an INFIDELL? *And for the sence of this Article,* * *he hath this cleare resolution. Who is he that was not left in hell?* Christ Iesus: *but in his* SOVLE *onely. Who is he that lay in the grane?* Christ Iesus: *but in his* FLESH *onely. For the* NATVRALL *vnion of his* bodie *and* soule *was dissolued, but not the* HYPOSTATICALL *vnion of either with his* Person.

4 *This truth being so patent, and perspicuous, I aske you now; what reason haue you for any part of your faith, if you haue not assurance in this? And if you fall from this, what certaintie haue you in any other point? Therefore it importeth your Church to shew a due conformitie in this Article of the Creed. Finally you may remember, that* S. Athanasius *in his Creed, (which your* * *Church pretendeth to admit* throughly,
„ &c. *hauing premised this denuntiation; Whosoeuer keepeth not*
„ *the Catholicke faith* entire, *and* inuiolate, *without doubt he*
„ *shall perish euerlastingly; doth afterward subnect this Article of* Christ his descent into hell, as parcell of that CATHOLICKE *faith.*

See Luthers saying, before, pag. 40.

* Artic. Rebig. 8.

The Answer.

No man may iustly discommend *M. Hoggons* resolution, if he can make good all that he professeth. The heads be three: the first is the equall necessitie of this Article, with any other, and secondly the equall euidence for the proofe hereof: and lastly a generall conformitie of profession herein.

For the *weight* and *necessitie* he pretendeth to be as *tenderly affected in this Article, as in any other.* I would willingly beleeue him, but that in my booke of *Apologie*, in the same Chapter, from whence he now maketh his obiection, I propounded the iudgement of their learned Professor and Iesuite *Suarez*, who determined this question in these words: * *There followeth* (saith he) *a doubt, whether the truth of Christ his descent into hell be not onely a matter to be*

a Sequitur breui dubiū, &c. *Suarez Iesuit. Tom. 2. disp. 43. §. 2. See my Apol. Cath. part. 1. lib. 2. cap. 59.*

be beleeued, but alſo an article of faith; the reaſon hereof is this, becauſe it was not in the Nicene Creed, nor ſet downe by the Apoſtles, and becauſe the Fathers, as namely Auguſtine, Tertullian, Irenæus, Origen haue omitted it in their expoſitions of the Creed. I anſwer (ſaith he) *that it is not altogether certaine, that the Apoſtles added this Article, if by an Article of faith we vnderſtand a truth which all faithfull men are bound explicitly to know and beleeue: I thinke it not neceſſarie to reckon this among the Articles of faith, becauſe it is not a matter altogether ſo neceſſarie for all men: and for this cauſe, peraduenture it was omitted in the Nicene Creed, the knowledge of which Creed may ſeeme to be ſufficient for the fulfilling the precept of faith.* This reſolution *M. Higgons*, doubtleſſe, there ſaw, wherein an ods of neceſſary vſe of this article is profeſſed by your eminent Ieſuit & Schoolemã; and yet doth our yong Antagoniſt exact an *equall neceſsity* of this with any other Article.

The *equall euidence* of this Article is the ſecond point, wherein he doth inſiſt, requiring as good an *aſſurance and certaintie for this, as for any other point*, accounting it an *eſſentiall truth clearely reuealed* vnto him *by God, both by Apoſtolicall Traditiõ, and by the word written*, and *by cuſtome of the Church*: as though he had obſerued a certaintie hereof among the Romaniſts, which he could not finde among Proteſtants; not vnderſtanding that their foreſaid Ieſuite hath ſaid concerning his firſt hold, that *it is not certaine that the Apoſtles added this Article.* And as for the Scriptures which they produce for the proofe of the Romiſh ſence thereof, the ſame *Suarez* ſaith, [b] *ſome Catholicks ſo expound theſe Scriptures as deſtroying and denying this Article*: and of the Article it ſelfe their Ieſuite Salmeron durſt pronounce ſaying, [c] *We doubt not that this article is not ſo euidently declared in Scriptures, as the other Articles are, which concerne the humanitie of Chriſt; inſomuch that Scotus and Durand thought* (as he ſaith) *that it could not be proued out of Scriptures*: and yet their nouice *M. Higgons* preſumed that all Romaniſts held

b Nonnulli Catholici ita eas (*Scripturas*) exponũt, vt euertant, & rem ipſam negẽt. *Suarez Ieſ. Tom.* 2. *diſp.* 43. *ſect.* 2.

c Non dubitamus nõ ita aperte & expreſſe eſſe in ſacris Euangeliis declaratum, vt reliquos ad Chriſti humanitatem ſpectãtes: adeo vt Franciſcus de Maior in 3. Sent. aſſerat Scotum putaſſe non probari deſcenſũ Chriſti ad inferos per Scripturas: & idem docuit Durãdus in eodem libro. *Salmeron Ieſ Tom.* 10. *Tract.* 50.

held it as moſt *perſpicuouſly* deliuered in Scriptures. As for his ground taken from the teſtimonie of *S. Auguſtine*, this * wil proue maruellouſly preiudicial to the Romiſh ſence.

* See hereafter at the letter. q

The laſt point, which he profeſſeth, is *conformitie in this Article of the Creed*: whereby he would be thought to auouch their owne conſent herein: notwithſtanding he d knew that among their Romaniſts, there hath bene broached theſe differences, one ſaying that Chriſts deſcent into hell was *onely vertuall*, and not perſonall: the ſecond ſort of them, who held a perſonal deſcent, but ſome applying it vnto the reall hell of the damned; others onely vnto a *Limbus Patrum*, which wil be proued out of *S. Auguſtine* to be no part of hell. As yet the Romaniſts affoord vs neither an abſolute neceſſity of the Article, nor euidēce of their ſence either from *Apoſtolicall tradition*, or from *perſpicuous places of Scriptures*, nor yet entertaine among themſelues a *conformitie* of conſent. So that as yet we cannot perſwade our ſelues of *M. Higgons equall tenderneſſe of affection* in this behalfe: but now concerning my ſelfe.

d *As was ſhewed in the ſame place of my Apologie.*

T. H. His Accuſation.

§. 2. D. Mortons *pretence of his Churches vnity in this point, is clearely refuted.*

NOw ſee your Doctors ſyncerity, *who may cal God to* reuenge it vpon his ſoule, if he deceiue any man with his knowledge. *Firſt he citeth the opinion of* *Bellarmine *in theſe words:* Opinio Catholica hæc eſt, CHRISTVM VERE SECVNDVM ESSENTIAM FVISSE IN INFERNO. *As much as to ſay, Chriſt in his ſoule ſubſtantially, did deſcend into hell. Then he addeth:* Hanc veſtram ſententiam NOS quoq; iuxtà cum Auguſtana confeſſione libentiſſimè profitemur; non tamen quatenus veſtram, ſed quatenus veram: *We alſo, together with the* Auguſtane *confeſſion, do moſt willingly profeſſe this opinion*, &c.

* Lib. 4. de Chriſto. ca. 15.

It is well that he left out the Scottiſh, French, Belgian, *and* Heluetian *confeſſions; for he knoweth, that the true* Caluiniſts *are hereticks in this behalfe.*

The

The Anſwerers Iuſtification.

I concealed not the different expoſitions of ſome other Proteſtants, who notwithſtanding are no more guiltie of hereſie in this point, then are the Romaniſts, as will appeare. But firſt ſay your mind.

T. H.

But, I beſeech you, do YOV *(that is to ſay, your Church of* England) *moſt willingly profeſſe this Catholicke opinion? Alas, that your Apologiſt hath ſo iuſtly called God to reuenge this falſhood vpon his ſoule: let him intreate our Lord to pardon that prouocation of his iudgement.*

The Anſwerer.

Firſt in generall, I ſaid indeed *wee*, but I ſaid not *we all*. If now that which was ſpoken indefinitely in theſe words, *We profeſſe*: (noting the [e] common opinion of our Church) muſt neceſſarily be enforced vniuerſally (as *M. Higgons* doth,) to ſignifie *all*, why did the Apoſtle without diſtinction condemne the *Corinthians* for not ſorrowing at the wickedneſſe of the inceſtuous? or generally reproue the *Galathiãs* as being bewitched & reuoltéd from the Goſpel? Wil *M. Higgons* his diuinity cõclude, that euery Chriſtian man in Corinth, and in Galathia were reprehenſible? If all ſuch indefinite ſpeeches may be thus racked, then may all humane & diuine writings be condemned of *falſhood*: for [f] *Both Apoſtles & Prophets* (ſaith Cardinal Bellarmine) *do often reprehend all the people, as though there were not one good, when notwithſtãding diuerſe good ones are among thẽ*. I further demand, doth he think the opinion of the *reall* deſcent Catholick, that is, vniuerſal? yes, he wil ſay, it is among all Romaniſts *vniuerſall*: and yet knoweth that their great & ſubtle ſchooleman *Durandus* held it to be but a *verituall deſcent*.

[e] *Common ſence, becauſe as being taught by the then Lo. Archbiſhop of Canterburie, D. Bilſon, Biſhop of Winchester, and other Fathers of our Church, & by the tenor of the Article it ſelfe (as by the conuocation it was allowed) implied*, As Chriſt died for vs, & was buried, ſo alſo it is to be beleeued that he went downe into hell.

[f] Dico Prophetas & Apoſtolos ſæpè reprehendere vniuerſum populum, quaſi nemo ſit bonus, cùm tamen permulti ſint boni. *Bellar. lib. 3. de Eccleſ. Milit. ca. 16.* §. Ad quartũ.

T. H.

And, in the meane time, I will demonſtrate his falſhood by foure *euidences.* FIRST, *if* YOV *be of this opinion (as he pretendeth) why are your Bibles infected with this abſurd Tranſlation?* Thou wilt not leaue my ſoule in graue. *Is this to ſubmit your ſenſe vnto the Scripture, or it is not rather to draw it vnto your preindicate opinio? This is to meaſure the yard by the cloth: and thus, while you ſhould be* faithfull Tranſlators, *you become* corrupt Interpreters *of the Scripture.* SECONDLY, *why was your Church ſo diſtracted in this matter vpon the Sermon and Treatiſe of* D. Bilſon? *How came it to paſſe, that* D. Reinolds *his* Caluinian *reſolution in this matter, was confuted by* M. Perks? *and why did* M. Willet (*the* Synopticall Theologue, *as he is phraſed by* * D. Barlow) *oppoſe himſelf againſt* M. Perks *his anſwer? Why do your Miniſters publickly in Sermons, and in print, impugne this* true, *and* Catholicke *opinion?* THIRDLY, *why is no Miniſter puniſhed for his repugnancie vnto this truth? which is of greater conſequence, then* croſſe, cap, ſurplice, *or any ceremonious thing, or whatſoeuer inſtitution of your Church, for which many haue ſuffered* depriuation *of their liuings.* FOVRTHLY, *the teſtimonie of* M. Rogers, *(whoſe booke hath a ſpeciall approbation, as you may ſee* ¶ *before) will conuince* D. Morton *of notorious falſhood. For though his purpoſe was to deliuer the* * Catholicke doctrine of YOVR Church, *yet when* ¶ *he cometh vnto this Article, he ſaith, that* in the interpretation of it, there is not that conſent which were to be wiſhed; *ſome holding one opinion thereof, and ſome another. Wherefore, yeelding no certaine doctrine, but leauing men vnto their choiſe, he addeth;* TILL we know the natiue, and vndoubted * ſence of this Article, &c.

Act. 2. 27. ſome ſay life, *or* perſon, *ſome* bodie, *or* carcaſſe.

* *In his epiſt. prefixed before the booke of* Conference *at* Hampton *Court:*

¶ pag. 160

* *That is the title of all his pages.*

¶ pag. 16.

* Faith conſiſteth not in the *words*, but in the *ſence*.

The Anſwer.

Here are many queſtions, which may be anſwered by queſtioning.

queſtioning. Firſt, in our Church-Bible it is read, *Thou ſhalt not leaue my ſoule in hell*: why then did *M. Higgons* inſiſt onely in the Geneua tranſlation? Notwithſtanding if this one place were in all Bibles tranſlated *hell*, yet it is but a fond peece of Sophiſtrie to conclude a generall from a particular, and that alſo negatiuely: which is all one as if he ſhould haue ſaid, Not long before my publike reuolt I writ a booke againſt the Romiſh doctrine of *veniall ſin*: Ergo before that time I held not any point of popery. Again let him ingenuouſly ſatisfie vs, if their Church hold the Article by force of the word *Hell* in Scriptures; then why were ſome of their Romaniſts ſuffered to ſay (as their Ieſuit [g] Valentia affirmeth) that *the word Infernus*, [that is, *Hell*] *in Scriptures is nothing elſe but the graue*? Why durſt their Ieſuite [h] Pineda confeſſe, that the word *Sheol* (which many Romaniſts appropriate vnto hell) *is ſometimes in Scripture vſed for the graue*? Or, why might [i] Pineda expound the vulgar Tranſlatiõ *Hell* (Iob. 17. 13.) *to ſignifie Graue*, contrarie vnto their expoſitors, *who* (as he ſaith) *did interprete it to betoken the paines of hell*? Thirdly, why doth M. Higgons charge me with the fore-knowledge of *M. Wellets oppoſition againſt M. Perks*, or the teſtimonie of *M. Rogers*, whoſe bookes were publiſhed after my Apologie? and he might well thinke that I was no Prophet, to foreſee what would afterwards be written by other men. Fourthly, (if ſuch kind of coniectures may be called *demonſtrations*,) let him anſwer for their Councell of Trent, which preſcribed (as it ſelfe ſaith) [k] *A Creed vſed by the Church of Rome as the principle wherein all the profeſſors of Chriſt do conſent, holding it as the onely firme foundation (againſt which the gates of hell ſhall neuer preuaile,) in ſo many words as it is read in all Churches, I beleeue in God, &c.* why it did chuſe that forme wherin this Article of *deſcent*

g *Valent. Ieſ. Tom. 4. diſp. 2. q. 4. punct. 3.* a *he addeth*: Dixerunt citrà pertinaciam tamen.

h *Pineda Ieſ. in Iob. 7. v. 9.*

i Iob. 17. 13. Infernus domus mea eſt.] Aliqui interpretantur de cruciatibus inferni, & domo Tartarea: ſed non cohæret ſenſus. Sententia plana eſt & lenis: Quid aliud poſſit moribundus homo ſperare quàm ſepulchrum vt Domicilium cõmune cùm aliis defunctis in ſubterranea illa ſtatione? *Pineda Ieſ. in eum locum.*

k Decretum de ſymbolo fidei. - Hæc ſancta Trident. Synodus ... ſymbolum fidei, quo ſancta Rom. Eccleſia vtitur, tanquam principium illud in quo omnes, qui fidẽ Chriſti profitentur, neceſſariò conueniunt, ac fundamentũ firmum ac vnicũ contra quod portæ inferi nunquàm præualebunt, totidem verbis, quibus in omnibus Eccleſiis legitur, exprimendũ eſſe cenſuit; quod quidẽ eiuſmodi eſt, Credo in Deũ, &c. *Con. Trident. Seſſ. 3.*

[1] *Toletus, & Acosta Iesuits as they haue been cited in my Apologie.*

into hell is not expressly mentioned? which former [1] two of your Iesuits did follow euen then when they sought to catechize people in the rudiments of faith. The most of these their owne aboue-mentioned differences *M. Higgons* did, no doubt, perceiue in my booke of Apologie, whence he tooke his obiections; and yet hath aduentured to make this his assault, being twise conuicted in himselfe, both by the friuolousnesse of his reasons, and also by the regest of their owne like contradictions. But of this article more remaineth to be deliuered after that I haue answered vnto my last taxation.

T. H.

If this be not a sensible conuiction of M. Doctors singular vntruth, I must confesse that I haue done him iniurie, and will be readie to make any satisfaction, that he can reasonably demaund. Meane while, he must giue me leaue to detect another of his excellent sleights, and then I will referre him vnto his best thoughts. As it was a notable vanitie in him to affirme, that YOV *do willingly embrace the Catholicke opinion in this Article, so that is a delicate collusion, which ensueth within the compasse of three lines: à* VOBIS *&c,* WE [*in* England] *differ from* YOV [*Papists*] *concerning the* place, *vnto which Christ descended. For* WE *say, that he descended vnto the hell of the damned; but* YOV *say, that he descended onely ad* Limbum Patrum, *the region of the Fathers.*

[*] Theomach. lib. 7. ca. 1.

The Author cited by him, is [*] Feu-ardentius, *whose opinion he imputeth here as generally vnto the* Papists, *as he applied the other vnto your* English *Church. But, forasmuch as M. Doctor doth continually deale with* BELLARMINE, *and in the words immediatly precedent, alledged him particularly also in this matter (as you* [*] *see:) why did he now pretermit him, and select another? I will shew you the reason; for* Bellarmine *himselfe in the verie next chapter, is of a contrarie opinion vnto that, which M. Doctour derineth generally vpon the Papists. What pietie then, or humanitie was in this preposterous deuice?*

[*] Numb. 1.

The

I will tell you; euen with that pietie which truth it selfe did challenge of my conscience, and which your humanitie, I hope, will easily acknowledge, after that I haue informed your ignorance what among the Romanists is the most common opinion.

Feu-ardentius (you know) deliuering the Romish meaning of this Article held, that *Christs soule went not into the place of the damned, but onely vnto the place which is called sinus Abrahæ, the bosome of Abraham, and is commonly termed, Limbus Patrum*: where, say they, the soules of Patriarcks were detained vntill Christ his ascension into heauen. But Cardinall Bellarmine held thus: m *At probabile profectò est, &c.* That is, *It is probable that his soule descended through all the parts of hell, both because the Scriptures do not otherwise distinguish, and because S. Augustine, Fulgentius, Ambrose, Eusebius Emissenus, Nyssenus, and Cyrill do signifie as much.* You now aske me why I did pretermit this opinion of *Bellarmine*, and suggest the other of *Feu-ardentius*? my reason was, because the opinió propoũded by *Feu-ardentius* is the more common as may appeare by n *Salmeron*, and other Iesuits, saying, *Ad Limbum Patrum reipsa descendit, ad damnatos per effectum*: that is, *Christ went downe into the Limbus Patrum in deed, but onely vertually or by the effects thereof, vnto the place of the damned.* O but *Bellarmine himselfe* (say you) *is of a contrarie opinion*. Take heed what you say: he *is of a contrary opinion*: he was indeed, but now he is not, because euen *Bellarmine himself* hath lately retracted that his former opinion, and is become contrarie vnto himselfe in these expresse words: o *Re melius considerata, &c.* that is, *after that I had better aduised of the matter, I resolued to follow the iudgement of Thomas, wherein other Schoolemen do consent.* Do you not perceiue how wisely your great Bellarmine had considered of so many testimonies of Fathers, whence he concluded his *probabile est* with a *profectò*, for his former opinion?

m *Bellar. li. 4. de Christo. c. 1.*

n *Salmeron Iesuit. Tom. 10. Tract. 50. Valentianus Iesuit. Tom. 4 disp. 2. & Suarez Iesuit. Tom. 2. disp. 43. which is the same with Salmeron.*

o *Bellarm. Recognit. pag. 11. in eum locum ex lib. 4. de Chron. cap. 16.*

Do

Do you not alſo ſee how he reclaimeth himſelfe, and accordeth vnto the common opinion whch I propoſed from *Feu-ardentius* to be the ordinary *tenet* of the Romiſh faith? Faithleſſe therefore had I bene in ſetting downe the doctrine of your Church, if I had obiected a priuate opinion in ſtead of a common. Whereby it is euident that I haue not bene prepoſterous, but you (I forbeare to giue you your due) peruerſe. For you confeſſe that the different iudgements of *Bellarmine* and *Feu-ardentius* were both by me expreſly ſet downe: ſo that you could not iuſtly interprete the word *you*, to ſignifie you *all*. Is this the man that cried *Alas? &c.* weepe not for me, but weep for your ſelfe: who (if I had bene ſo vnconſcionable as to cõmit a *ſleight*) meant by this knacke to be euen with me; and yet calleth his colluſion a faithfull *conviction*. But God forgiue him this alſo. I returne vnto that Article. This being the doctrine of your Church, I will make bold to inquire,

* Alas that your Apologiſt hath &c, *See above.*

Whether the ſence of the Article of Chriſts deſcent, now commonly maintained in the Romiſh Church, doth ſtand vpon any ſound foundation.

T. H.

SECONDLY, *that your difference is in the ſubſtantiall ſence and meaning of this article, but our difference is a ſcholaſticall diſceptation in a matter of greater or leſſer probabilitie; which, being a doubt not reſolued by the Church, may be indifferently accepted by her children, without breach of charitie, or violation of faith.*

The Anſwer.

The place which the Romaniſts aſſigne vnto the reall preſence of Chriſt in his *deſcenſion into hell*, is onely that *Limbus Patrum* which they call *Abrahams boſome*; which place

place p Tertullian calleth *ſublimiorem inferi*, that is, *higher then hell*. Other Fathers might be alledged, but becauſe M. Higgons dependeth principally vpon *S. Auguſtine*, let vs heare q him: for in his time this opinion of aſſigning the place of Abrahams boſome vnto a part of hell had ſome ſuggeſtors; but *I confeſſe* (ſaith S. Auguſtine) *that I haue not found that place called hell, wherein the ſoules of the Patriarks did reſt*. And then he reaſoneth thus; *We reade* (ſaith he) *of a great gulfe or diſtance ſet betweene the place of torment and Abrahams boſome, and many obſerue that when mention is there made of hell, it is not applied vnto the reſt of Lazarus, but vnto the puniſhment of Dines. Therefore (as I haue ſaid) I haue ſought and yet ſearch, and cannot find in all the Canonical Scripture, that hell is take for any place of well-being. But who will ſay that the place of reſt* (wherein the Patriarks were) *was not good*? The Argument which was neceſſarily deduced from this doctrine of S. Auguſtine, is this: They who beleeued that Chriſts ſoule deſcended onely into the place of the ſoules of the Patriarks, called *Abrahãs boſome*, or *Limbus Patrũ*, do not beleeue the deſcending of Chriſt into the reall hell. But the common and almoſt vniuerſall doctrine of the Romiſh Church at this day is, to beleeue that the ſoule of Chriſt went only vnto that *Limbus*. Ergo (by the iudgement of *S. Auguſtine*) they hold not the reall deſcent of Chriſt into hell. And can you, yeelding vnto *S. Auguſtine*, call your now common expoſition *no violation of faith*? The differences of opinions thus ſtanding, I adde

p *Tert. lib. 4. aduerſus Marcion. cap. 34.*

q Quanquàm & illud me nondùm inueniſſe fateor, inferos appellatos, vbi iuſtorum animæ requieſcunt, & Chriſti animam veniſſe ad ea loca, vbi peccatores cruciantur, vt eos ſolueret à tormentis, quos eſſe ſoluendos occulta nobis ſua iuſtitia iudicabat, non immeritò creditur: quomodò enim aliter accipiendum eſt, *Act. 2. ſolutis doloribus inferni*? Paulò poſt: Inter ſinũ Abrahæ & tormenta inferni legimus eſſe magnum Chaos, —— & videmus inferni mentionẽ non eſſe factam in requie pauperis, ſed in ſupplicio diuitis. —— Proindè, vt dixi, nondum inueni, & adhuc quæro, nec mihi occurrit, Inferos alicubi in bono poſuiſſe Scripturam duntaxat Canonicam: non autem in bono poſitam eſſe illam requiem & ſinum Abrahæ, neſcio vtrum quiſquam poſſit audire, & ideò quomodò apud inferos credamus eſſe, non video. *Auguſt. in Gen. ad lit. lib. 12. cap. 33.*

A determination of this queſtion, concerning Chriſt his deſcending into Hell, whereunto our Aduerſaries are compellable to accord.

I can truly ſay with *M. Huggons*, that the difficultie of this Article did not a little perplexe me, to heare of ſuch differences of ſences, not onely among Proteſtants, whom he hath noted, but alſo among the Romaniſts: ſome of our Aduerſaries holding this deſcenſion of Chriſt to be *vertuall* onely, and not perſonall; and among theſe who defend the perſonall, ſome to beleeue his preſence in the reall hell, and the moſt to fancie onely ſuch a *Limbus*, which hath bene proued to be no part of hell. And againe, concerning the Romiſh ſence of this Article, ſome of themſelues doubting whether it be an *Apoſtolicall Tradition*; and ſome affirming, that *it is not proued by Scriptures*. And finally (not to vrge the Councell of Trent, & other Catechiſmes which haue ſingled out that forme of *Creed as the onely foundation of faith in all Churches*, wherin this Article is awanting:) their owne moſt accompliſhed Ieſuite Suarez to account it an Article of no ſuch abſolute neceſſitie: I thought it neceſſarie to diue deeper into this myſtery, & (as God ſhould enable me) in ſome ſort to compoſe the diſtractions of all parts, which do ariſe from the fore-ſaid differences of expoſitions; ſo farre as otherwiſe they are conſonant vnto Scriptures; by conceiuing that our Aduerſaries (if they wil religiouſly acquit themſelues) muſt grant, that notwithſtanding all theſe diuerſities of ſences attributed vnto this Article, yet both ſides generally do hold that which is moſt neceſſarie to ſaluation, and meerely *fundamentall* herein: becauſe whatſoeuer belongeth vnto ſuch the foundation of faith, from the time of Chriſt his paſſion vnto his reſurrection, conſiſteth in theſe two points, the truth of his death and paſſion, & the power thereof; now to explane my purpoſe ſomewhat more particularly.

The burial of Chriſt in the graue, was for the auouching and ratifying of the truth of his death and reſurrection. Suppoſe we now, that ſome Chriſtian had not the perfect reuelation of this article of Chriſts burial in the graue, and ſhould notwithſtanding beleeue the truth of his death and reſur-

reſurrection, with the powerfull effect of both; ſhould he not be thought to be a fundamental Chriſtian, and (though not literally, yet ſauingly to beleeue his buriall? ſeeing the reaſon of the buriall of Chriſt in the graue, was (as I ſaid before) to verifie the certaintie of his death, prouing it to haue bene true, and not phantaſticall. Not that the Article of his buriall, being now ſo euidently reuealed, is not neceſſarily to be beleeued (farre be it from vs thus to conceiue:) but onely ſuppoſing that there were no better euidences for this Article then ſuch as our Aduerſaries haue for proofe of their ſence in the other, which (as ſome principall Doctors among them haue confeſſed) is not euident by Scriptures, nor yet conſonantly agreed vpon in their Church.

Now then, the power which any aſcribeth vnto his deſcenſion, is either Chriſts triumph ouer hell, or his deliuerance of ſouls from hell. For his triumph, euery intelligent Chriſtian will ſay, that as ſoone as it was reuealed, that Chriſt had conſummated his glorious worke of our Redemption, all the powers of hell were at their laſt gaſpe. As for the deliuerance of ſoules from hell, euerie one doth likewiſe beleeue & profeſſe that there is no redemption whatſoeuer of any from hell, but it is wrought by the vertue of the ſame Death of Chriſt, either by ſubuention (as the Romaniſts hold) which is, by deliuering ſouls from hell, wherein before Chriſts death, Patriarks and holy men were impriſoned: or elſe (as the Proteſtants teach) by preuention, that is, (which maketh more for the glorie of his power and grace,) in preuenting the ſoules of his faithfull, that they ſhould not come into hell: euen by that power of his death (he being the Lambe ſlaine from the beginning of the world) whereby he freed the ſame Patriarks and all his elect, that they ſhould neuer ſuffer the eternall paines of hell, according to the beleefe of all Chriſtians in the world.

This foundation of faith thus ſtanding in the beleefe of all Chriſtan profeſſors, the Romaniſts (notwithſtanding

all the forenamed different ſences) are chargeable to acknowledge in both ſides an accordance in that which is abſolutely neceſſarie & eſſential in this point of Chriſtian faith, except they will plunge themſelues into the gulfe of doubtfulneſſe and diſtraction.

T. H.

Thus I haue giuen you a little ſignification of thoſe many vntruths, which I haue obſerued in this Doctor. If it conſiſt not with his credit, or profit to yeeld; yet it concerneth you to beware of his Siremicall *incantations. Your benefit ſhall be my reward; if not ſo, yet this ſchedule may be a token of my loue; and be you well aſſured, that either, by following my counſell* [TRIE BEFORE YOV TRVST,] *you ſhall preuent an heauie doome; or, by neglecting it, you ſhall increaſe your iudgement.*

The Anſwer.

Nay, but theſe are not all the inditements which you proſecute againſt me; for you haue inſerted in your booke another taxation: **The Doctor* (ſay you) *is pleaſed to colour and cloake the expoſition of Lombard with the name of Ambroſe, and for this purpoſe frameth this quotation in the margent, ex Ambroſio. &c.* If in the margent of [1] *Lombard* there be not quoted *Ambroſius* directly ouer this place, or if any one in reading that place, could haue otherwiſe vnderſtood it, then will I acknowledge my ſelfe guiltie of all the imputations, which *M. Higgons* hath deuolued vpon me: by whoſe reproofe I am admoniſhed not to beleeue their owne *Lombard*, who was Maſter of the Romiſh Schoole, in his marginall allegation of Fathers. But I hold him in better regard, and therefore thinke that although the teſtimonie alledged, be not found in *Ambroſe* vpon the 11. *Chap. ad Rom:* yet (for *Lombard* nameth no place) that it is extant in him elſe-where.

Booke. 1. pa. 43

[1] *Lombard in Rom. 11. ad finem primæ paginæ. Printed at Paris apud Iohannē Foucher. Anno.* 1537.

Thus

Thus we ſee that M. Higgons among moe then twenty plaine calumniations, and ſlanders, whereof I conuicted Cardinall Bellarmine, could inſtance but in one, for iuſtification of that Doctor: whereby appeareth his partialitie in ſwallowing of Camels, and ſtraining out Gnats. Againe, out of many hundreds of teſtimonies, wherin I manifeſted the irkeſome contradictions of our Romiſh Aduerſaries among themſelues, & therby the confirmation of our Religion in the chiefe controuerſies, he hath taken exception vnto theſe ſilly few, whereby to aduance his clamorous inſultation: and notwithſtanding bewrayeth in his proofes (as hath bene ſhewne,) more will then wit, and yet more wit then good conſcience. Of whom I may as well challenge (according to his promiſe) a ſatisfaction, as I may not expect it. I wiſh that he may conſcionably ſatisfie himſelfe; and pray the Father of all mercie not to charge him with any wrong done againſt me, but to illuminate his heart, and faſhion it vnto the obedience of the Apoſtolike faith.

Amen.